443 mid-day Towards a long line of Min Chia
438 women with heavy pieces of wooden furniture, chests,
482 benches and bed ends, on their backs, stagger slowly on to
352 the fair ground. With the weight taken by a band round the forehead they have carried these loads from Chien Ch'uan and Ho Ch'ing, more than sixty miles to the north, and even for unladen men a three days' journey over the mountains.

443 Not far from the furniture sellers the pottery of Yung Pei,
438 a town in the High Yang Tze valley one hundred miles to the
323 north, is displayed. No pottery is made on the Ta Li plain,
435 and apart from the Kiangsi ware used by the rich, all the
415 pottery used comes from these Yung Pei kilns. Here one may see a cheap blue and white porcelain, mainly rice bowls, and a wide variety of earthenware vessels many of which reproduce in this coarse material the lovely shapes admired by connoisseurs in old Chinese porcelain. There are also the brittle, black clay cooking vessels from the district of Ma Kai south east of Ta Li, which are made from clay containing a high proportion of graphite, and are fire resisting. These cooking vessels, which sell for a few nickel in Ta Li, and for less than a nickel apiece in the district where they are made, almost entirely replace metal pots and pans for cooking. The only iron ware used in cooking are the large shallow cauldrons in which rice is cooked. These, too, are made in a neighbouring part of the province.

443 The busiest corner of the market is of course the produce
438 section, where rice and vegetables are on sale, or are direct-
435 ly bartered for other commodities. Here the farmers can ex-
231 change one *tou* of rice for ten Chinese feet of cotton cloth of the standard width of one foot; and this is sufficient to make a complete suit of coat and trousers. A large part of the country produce brought to market consists of livestock, pigs, chickens, and some cattle. Horses are not in quite the same category as they are mainly used in the transport trade and the dealers are Chinese, Moslems or Tibetans. The price

5:Graham E-5 (1933, 1941)1942 AE3 Sino-Tibetan
Border Peoples AE3
Ch'iang

517 men sit and smoke and gossip, and the women spin yarn of hemp thread, make shoes or embroidery, or sew clothing.

527 During the first moon families invite friends and relatives
[525] to a feast where they eat, smoke, talk, and drink wine. There is very little gambling. At this time people may amuse themselves by "playing lion," when two men covered by an imitation lion's skin dance about and fight with a man who always conquers the lion.

517 While working in the fields, tending their flocks, gathering wood or working in their homes, men and women talk and sing songs. When bringing home loads of wood or corn or some other produce they
[562] may stop at a convenient resting-place and chat. There is considerable freedom between the sexes--that is, they visit and talk freely together, with comparatively little sexual irregularity.

535 At Chiu Tzu T'un in 1933 the writer witnessed a dance by
171 twelve women and six men. The women were lined up on the right and the men on the left. First the men would sing a line of a song, dancing rhythmically, and waving their arms from side to side. Occasionally there was a slight, quick lowering of the body. There were graceful steps in unison, a swaying of the body, and a stamping of the feet While singing each line each person turned around com-
[415] pletely one time. It was both interesting and graceful. There was a jar of wine from which the performers drank through small bamboo tubes. As the wine became low, fresh water was poured into the jar. The dance was led by a female relative of the local ruler. Since she was a Jia Rung, and the Jia Rung are very near, since the dance is lacking in other parts of the Ch'iang region, and since it very closely resembles the Jia Rung dance, it seems safe to assume that this dance was borrowed from the Jia Rung.

2. Engagements.

584 Sometimes through singing "Mountain songs or otherwise a young man and a young women become attached to each other and desire to get married In that case they must request their parents to appoint middle men to make the necessary arrangements, and the consent of the two families must be obtained

In Ch'iang engagements middle men are always necessary. Marriage is not an individual, but a family affair. Generally the young people are not given a choice, but the choice is made for them. A

mewu

234 of milk three times a day; an average cow gives two bucketfuls for the day. A milk bucket holds an average of /25/ 2 1/2 liters. The [415] buckets are made and repaired by Chinese. Good buckets are made of pine wood, first-class ones of cypress. Osiers are used as hoops.

The milk is drunk boiled or eaten as clabber. But most of the milk is used to make butter. Casein is derived from the buttermilk, and is filtered through a coarse bag, whereupon it is dried, stored in the form of coarse powder, and eaten. The whey is fed to the dogs. The butter is stored in mutton or yak maws, often for a long time, "up to more than 10 years." This old butter which gets very rancid is chiefly used in the lamaseries to feed guests at the festivals or to make Buddha images. Surplus butter is sent to the temple in which the son of the family is a lama. Lamas also often come to the tents and beg for butter, which is always willingly given to them. The price for old and new butter is the same. It comes to $0.50 per chin. (1) At home as well as in the temples old butter is made into

1. Chin, the Chinese pound, equals 605 grams.

lard in order to clarify it. This lard is used only as fuel for the sacrificial lamps.

236 The long yak hair from the animal's belly, back, and legs is plucked once a year in the fifth or sixth month. This is done by tying down the yak and winding the hair around a stick of wood and thus pulling it out in tufts. Yak hair is used to make cloth for the tent and for ropes. The latter are used to pull the tent widths taut, and as halters and hobbles for horses.

231 435 A four-year-old milch cow costs $15 to $20, an old ox ready to be slaughtered, $12 to $13. Calves are not sold. Yaks are slaughtered mostly in September and October. Some of the fresh meat is eaten, most of it is hung up to dry. The dried meat is either hung in the tent or is packed in leather. In this packed state it is often given to a temple for /26/ safekeeping. A yak skin costs $1 to $4; a good yak tail costs 10 cents, a white one, 20 to 30 cents. Yak horns are used as snuff containers, rarely as drinking horns. They also serve as milk bottles for babies.

232 Cattle are raised only by the sedentary Fantzu, not by the tent nomads. But the tent nomads buy individual bulls for breeding, because they like very much to use crossbreeds between beef cattle and yaks. A cross between a male beef and a female yak is particularly valued (Chinese: pien-niu). The pien-niu grows larger than a yak and has somewhat shorter and more curly hair than the

243 fields belong to the tribal head (t'ou-mu) and are distributed by him. Each family must pay rent to the t'ou-mu for the oat fields they cultivate, and this is usually paid off in the form of butter. The oat fields are ploughed by oxen only shortly before sowing time. The amount of oats planted is measured according to 1 to 4 days' work (tien), depending on the size of the family and their wealth in livestock. A day's work is usually 15 mou (about 1 hectare). The
222 tent nomads use very few wild plants. From the fifth to the eighth month they find many field mushrooms on the alpine meadows. They also gather chüo-ma, the edible tubers of potentilla anserina, which are cooked like vegetables, and the roots of which are used to
313 make incense sticks. Wood is needed only for tent stakes, poles for prayer flags and sheep pens. Pine is generally used, which is bought from the sedentary Fantzu.

---

224 Hunting is not an important occupation because the Mewu-Fantzu are relatively strict Buddhists. They have no hunting dogs. Usually it is only by chance that an animal which may be valuable in one way or another is killed. Now and then a gazelle hunt is arranged. Trapping is not carried on. The game hunted includes groundhogs, hares, gazelles (Gazella gutturosa Pall.), blue sheep (Pseudois najaur Hdgs.), musk deer, foxes, wildcats, lynxes and wolves. The latter especially are feared because they prey on the animals; human beings are scarcely ever attacked by wolves. Birds
[534] are not eaten and therefore not hunted. As an exception, a vulture is sometimes shot and the bones of its wings are used to make flutes. /31/

262 Since the tent nomads are exclusively cattle-raisers, they are restricted primarily to an animal diet. Their most important food is butter. As we have said, they keep it for a long time, although most of the people prefer fresh butter. They also eat dried casein in the form of a coarsely ground powder (Tibetan: chü-ra), sour milk and fresh, boiled milk. Whey is drunk only by poor people, usually it is fed to the dogs. All vegetable food and condiments, with the exception of mushrooms and chüo-ma, must be bought. The only important vegetable food is "tsamba" (parched barley flour), with which the nomads are always adequately supplied by
[415] neighboring sedentary Fantzu or by Chinese, who sell it to them according to weight. It is stored in bags of coarse woolen material. Wealthy people at times deposit a large supply of tsamba, enough for two or three years, in a temple.

mew

The ordinary meal consists of butter and tsamba, but more butter 252
is eaten than tsamba. This is the way it is done: they fill a wooden bowl with tea (1) and add a good clump of butter (about a heaping

1. Such a bowl is on an average 5 centimeters deep and has a diameter at the brim of 10 to 12 centimeters. Rock- [415]
hill 1), Plate 14, Figure 3.

tablespoonful in the European sense) which melts in the hot tea. As they drink the butter tea, they try to blow away as much of the butter floating on top as possible, until a certain amount of tea and butter remain in the bowl. Then they sprinkle a suitable amount of tsamba into the bowl and knead it, along with the remaining tea and butter, with their fingers. When they have shaped it into a ball, they eat it without adding any other ingredients. The casein powder is also soaked in tea. Meat - of yak and sheep - is not eaten every [262]
day. They eat the meat of animals that have been killed or that have died of some disease. Sheep and yaks /32/ are not slaughtered [253]
but strangled. Most of the sheep and yaks are killed in September and October after they have grown fat on summer pastures. Some of the meat is eaten fresh; most of it is dried. The fresh meat is always boiled in water, not roasted. Hunks of cooked meat are cut off with a knife and eaten with the fingers. The intestines are stuffed with tsamba or Chinese bread (mo-mo) and eaten. The large intestine is generally used for this purpose, since the nomads have found that they can profitably sell the small intestine. "Mo-mo" is bought from Chinese bakers who live in the Chinese settlements next to the monasteries. As a rule, a yak is killed by several families together. Pork is eaten only at New Year. For this occasion wealthy [257]
families buy one or two pigs from the sedentary Fantzu. Poorer people buy no more than one pig which they pay for in butter the following summer.

Besides pork which, according to Hermanns, (1) is not generally 262

1. Hermanns 3), page 58. According to Ekvall 4), page 78, only the nomads who live farther away from the Chinese eat no pork.

eaten by the Amdo-nomads, yak meat and mutton is, of course, also eaten for New Year and at feasts, along with butter and tsamba, baked goods made of unparched barley flour, or mo-mo which is usually fried in rape-seed oil. Besides this, the nomads also buy

Meow

262 noodles made of both wheat flour and bean flour, carrots and white cabbage in Ho-chou. For feasts wealthy people prepare "pao-tzu," i.e., pastries of cooked flour dough, Chinese style, which are filled with garlic. Rice is also occasionally served. It is prepared in [262] various ways, preferably boiled until it is soft, with sugar added.

263 273 Garlic and paprika are the chief condiments, also hua-chiao (Zanthoxylum piperitum D.C.). Salt comes from the Kokonor.

733 Wine is purchased from the Chinese who make it from Tibetan barley. It is not very potent. Most Tibetans drink only on festive occasions; but now and then one also finds confirmed /33/ drunkards. When they are drunk the Fantzu often get very raucous and crude. They sing and shout and brandish their swords. These drunken bouts often end in a fight and sometimes also in murder.

276 Most Tibetans do not smoke because tobacco is very expensive. When they do, they buy pipes from the Chinese or make them themselves of wood or bone. They use the tibia of the sheep, just like the Northern Chinese, for example, in Shansi. Taking snuff is much more common than smoking, but the snuff contains no tobacco. They either make it themselves from a mixture of tobacco ashes and the finely pulverized ash that remains when sheep dung is burned, or they buy Chinese snuff in Ho-chou. The latter is made of wood ashes mixed with various "medicines." The snuff powder is stored in yak horns or in snuff boxes. (1)

1. Rockhill 1), Plate 17, Figures 2 - 4.

264 The nomads eat three meals a day. Breakfast is rather late, after the livestock has been milked and driven out to pasture. The midday meal is eaten when the sun is at its height, the evening meal rather late, after dark. The food - mainly tsamba and butter - is the same at all meals. Guests are also offered food three times a day. Men and women eat the same food, but they are not permitted to eat together in the tent. The men eat in the right-hand section of the tent, the women in the left. The food must be handed from one section to the other around the hearth; it is considered very impolite to hand it over the hearth. (2)

2. so as not to offend the spirit of the hearth: Hermanns 3), page 48.

252 415 The cooking pots are large kettles made of brass about 80 centimeters in diameter and 60 centimeters high. They are

252 made mostly in T'ao-chou where there is a large copper and brass
415 industry. A kettle of this type costs $10 to $20. The large copper
[433] /34/ tea kettles are also made in T'ao-chou, as well as the stands for the tea kettles and the tripods of brass or iron. The tsamba is kept in square, open wooden boxes; larger supplies are kept in bags.

415 Chinese porcelain bowls are rarely used for tea and food, wooden bowls being commonly employed, and they are imported from Szechuan. (Sung-p'an or Nga-wa). Chinese from the region of Ho-chou also furnish cheap bowls made of birch wood. For cooking, large iron ladles are used which must not be touched by the lips nor come in contact with the rim of the food bowl. Homemade wooden spoons are also used in cooking. Small tablespoons, mostly of birch, are imported from the sedentary Fantzu who live in forested areas (for example, Sung-p'an, Tebu-Fantzu from the region of Cho-ni) or from Chinese.

372 The hearth is made of loam and is about 1/2 meter high. On the side it has three holes for adding fuel, and on top three corresponding circular openings on which cooking pots are placed. Sheep and yak dung are used exclusively for fuel, the former only to kindle the fire. The dung is collected only by the women, mostly by the younger girls, and carefully dried. Osier baskets are used for gathering dung. A large basket full of dried yak dung, enough for 2 days of cooking, costs 20 copper coins (4 cents). Matches are used occasionally, but the old flint (1) and steel are

1. Rockhill 1), Plate 9, Figures 2 - 4.

still commonly employed. The steel is placed in a silver handle set with corals. The fire is fanned with a simple bellows (2) made

2. Rockhill 1), page 709.

of sheepskin, to which is attached a crude iron tube. The skin is sewed to a cone-shaped bag, the point of which is attached to the iron tube. In blowing, the large opening (base) of the bag is rhythmically squeezed together with the lower arm. The hearth fire /35/ also serves to light up the tent. Butter lamps which consist of small, shallow copper and brass bowls about 6 centimeters in diameter, are used only for ritualistic purposes. Only carefully clarified lard is burned in them.

462

463 We can scarcely say that the tent nomads have any special